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Christmas ★ 1942



Men Unashamed to Pray

These are times of trial for every one of us. They are times that try our strength as a nation . . . our fiber as a people . . . our courage as men. And each day now we see the truth more clearly: *these are times that test our faith in God.*

In this faith our ancestors founded this nation. In it our freedom was born, our institutions rooted. In it we must find our strength and purpose today . . . if we are to win the kind of peace that will have real meaning for our children and ourselves.

We must return once more, humbly and simply, to the faith that is the core of our American tradition—the faith in a just and merciful God *before whom all men are free and equal.* We must re-awaken in our hearts the passionate conviction of the Founding Fathers who wrote this faith into the motto of our country: In God We Trust. We must once more be men unashamed to pray . . . unafraid to place our destiny in God's hands.



Make Your Faith

an active, daily part of your personal life. Go to church regularly. Support your local church—find a way to give it *more* of your time, your strength.

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Soldiers guard the Holy City of Bethlehem this year when war rages around the world. Our Cover gives a realistic presentation of this grim reminder of the fact that large armed forces—perhaps some from the United States—are stationed in the Holy Land. The photo is used by permission of Sidney J. Burgoyne & Sons, Philadelphia.

Do You Know---

1. What diocese ranks second in size and wealth?
2. Where Kealakekua is?
3. How many Churchmen are in India's fourteen dioceses?
4. Why the West Indian's habitual greeting is "How yo' feelin'?"
5. Who was known as the missionary statesman?
6. What two famous American generals once attended Christ Church, Alexandria, Va.?
7. Where the Hooker School for Girls is?
8. What area is known as the "Door of the Seas"?
9. What kinds of activities the Girls' Friendly members are carrying on to help the war effort?
10. When and where the first known Christmas card originated?

Answers are on page 34.

Bethlehem

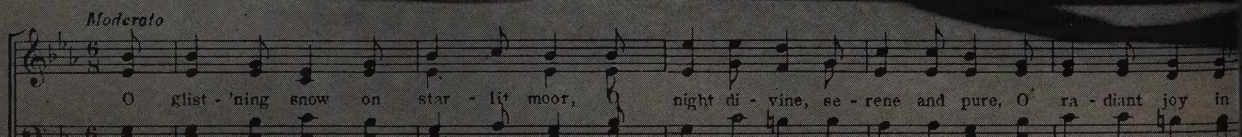
An American Christmas Carol

By C. RUSSELL MOODEY

O glist'ning snow on starlit moor,
O night divine, serene and pure,
O radiant joy in humble stall,
The Christ is born to bless us all.
Holy, heav'nly Jesus,
Art thou the Son of God?

A glorious song the angels sang,
For through the stilly fields there rang
A mighty anthem—hymn of praise—
And nature paused in reverent gaze.
Holy, heav'nly Jesus,
Art thou the Son of God?

In slumbering peace the Christ-child lay
While oxen crunched the fragrant hay,
And Mary watched all through the night
Her Gift from God—the Infinite.
Holy, heav'nly Jesus,
Art thou the Son of God?



A
Christmas
Message



by
The Presiding
Bishop

Peace to Men of Good Will

"Glory to God in the highest, and on earth peace, good will toward men." These words express the Divine purpose of the event which we celebrate on Christmas Day. Nearly twenty centuries after this purpose was proclaimed, war of the most dreadful kind is being waged in practically every section of the earth. Shall we say, then, that the task of bringing peace on earth was too great even for God?

This question might be answered by saying that the peace conferred through Christ is an inward state of mind which enables one to remain calm and undisturbed amid the external tempests and conflicts that bring distress and agony to the outer man. This ability to withdraw one's attention from the confusion of one's material environment and find tranquility of spirit through communion with God has been the highest aim of many religions and philosophies. Christ recognized the importance of being able to face calmly the dangers and the turmoil of earthly experience because of the assurance that "underneath are the everlasting arms." "Fear not them which kill the body, but are not able to kill the soul." "Why are ye fearful?" He asked the disciples as the waves threatened to engulf the boat.

We cannot, however, assume that when our Lord said, "Blessed are the peacemakers," He had in mind only the inner peace of His individual followers. He bade us pray for the coming of God's Kingdom on earth. The Kingdom was compared to leaven which a woman hid in three measures of meal until the whole was leavened.

After He had quieted the agitation of the disciples, He rebuked the winds and the sea, and there was a great calm. Peace in the soul of the individual is to be transmitted to the outer environment. The peacemakers are the leaven which leaveneth the whole lump.

The mission of the Christ who was born on Christmas was not to provide an escape from earth's turmoil and tragedies. He came to transform the kingdoms of this world, kingdoms where sin and selfishness lead to endless conflict and agony, into the Kingdom of God. He came to bring that peace which is the fruit of righteousness.

God might have put an end to our fighting by an overwhelming display of power. An enforced peace, however, has neither moral significance nor, in the long run, does it bring material well-being. Christ might have demonstrated the folly of fighting on the ground of prudence. To refrain from fighting because of fear of consequences, to yield to wrong because resistance involves effort and sacrifice, would from His standpoint be not only base but in the long run would prove the height of folly. To a world suffering under the tyranny of sin He declared flatly, "Think not that I am come to send peace on the earth; I came not to send peace, but a sword." His attitude is expressed in our Prayer Book when we ask "to make no peace with oppression."

The Christmas promise then was not simply peace. Peace in a world of sin would indeed have been a task beyond the power, and contrary to the wisdom

of God. The assurance contained in the song of the heavenly Host is, "On earth peace, good will." A more accurate translation is probably, "Peace to men of good will." Christmas means the coming into our human life of One who purposes to fulfill the conditions upon which alone a righteous and a beneficial peace is possible. "Thou shalt call his name Jesus; for he shall save his people from their sins." No true peace is possible for those who are the slaves of sin. Christ is the Prince of Peace because first of all He is our Saviour, our Redeemer. He implants in our human nature the heavenly seeds which will produce that fruit of righteousness which alone can lead to and maintain a just and lasting peace.

He does not force His gifts upon us. His method of saving is beautifully described in the Book of Revelations—"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." To those who respond to His offer and open the door of their hearts to Him, He gives power to become sons of God. Peace on earth is possible only where earth's children have been born again as God's children.

The significance of Christmas in wartime is therefore an invitation to listen amidst the world's clamors for the Saviour's knock upon the doors of our hearts with the assurance that if we open them to Him, He will qualify us to receive the citation, "Blessed are the peacemakers: for they shall be called the children of God."

H. ST. GEORGE TUCKER

Christmas Card Celebrates Its 100th Birthday



(Above) A facsimile of the first known Christmas Greeting Card published in England in 1842. The original is now in the British Museum. (Right) A quaint prize-winning card of Louis Prang's who introduced the Christmas card to the United States in the 1870's. (Below) A modern card designed by Richard Munsell, American artist.



When your Christmas cards start filling the postman's mail pouches this month you will be marking the 100th birthday of the first known Christmas card. In the century that has elapsed since W. M. Egley, an Englishman, etched this first Christmas card, people all over the world have adopted this delightful way of remembering relatives and friends.

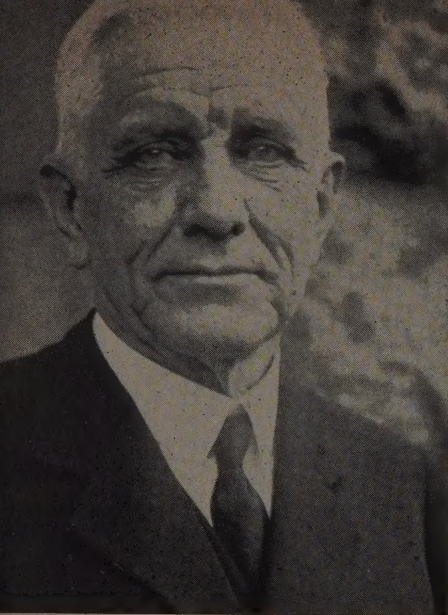
This year, because of the many separations caused by the war, Americans will probably send more than a billion holiday greetings. Their mes-

sages of faith and cheer will go into every city and hamlet in the land, to Army camps and Naval stations and to many a far-flung battlefield.

Although England has known about this pleasant custom since 1842, it wasn't until thirty-odd years later that it reached the United States. In the early 1870's, Louis Prang, a master lithographer of Boston, introduced Christmas cards to the American public. One of his quaint cards is reproduced on this page.

Most of us this year will want to

send Christmas cards more than ever before in order to reaffirm our faith in everything that Christmas represents. Being able to exchange our best wishes for a "Merry Christmas and a Victorious New Year" brings home to each of us the blessings of the American way of life. It is during this season that we are reminded most graphically of our freedom of worship, the bounty of a free land and the sanctity of our family life. These are the things we are fighting to restore to all men as we celebrate the birth of Jesus.



Arthur Selden Lloyd

Missionary Statesman

Pastor and Friend

FEW names of American Churchmen have been more widely known or more deeply loved than that of Bishop Lloyd. "Missionary-statesman and pastor" he is called in the sub-title of Alexander C. Zabriskie's new biography, *Arthur Selden Lloyd*, published by Morehouse-Gorham. (New York, \$3.)

He was general secretary (1900-1909) and president (1910-1920) of the Board of Missions which preceded the National Council. For the Board of Missions he initiated many policies which are still bearing fruit in Council procedure. All his work was penetrated with the deep pastoral instinct which now keeps his memory bright in the hearts of all who knew him.

On many subjects he seemed to be forty years ahead of his time, advocating ideas which are lively themes of discussion today. The unified program in a parish, for instance. In his first parish during his first year he reorganized the whole of the women's work into one guild embracing all activities.

When work in China was alarmingly threatened by fighting in 1900, Dr. Lloyd said, as leaders are saying today, "Our policy ought to be the policy of faith. I deeply hope we shall not be caught unprepared for the future advance, but if we are to be ready I must have more men."

As early as 1904 Dr. Lloyd was agreeing with Bishop John McKim of Tokyo that there were Japanese clergy qualified to become bishops, but Dr. Lloyd advised delay until the Japanese could support their bishops entirely, "for this would remove any possible chance of such officials being regarded as the agents of foreigners."

On one of his earliest visitations he asked at a meeting of the congregation how many read a Church paper. One person raised a hand. In sheer astonishment Bishop Lloyd exclaimed, "Well, by George!" This seemed to him terrible religious illiteracy. Always thereafter one of his objectives was to persuade people to read the Church papers that they might know about the Church's work.

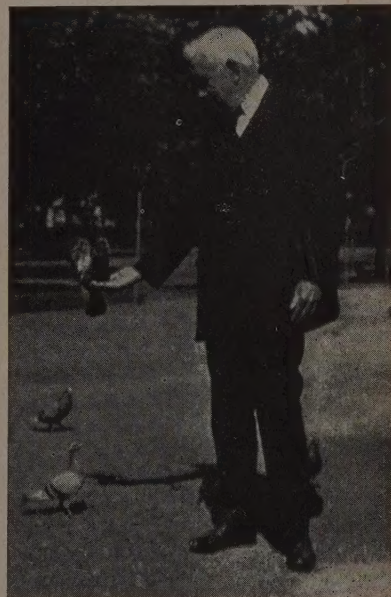
Six times he was elected bishop, finally accepting the coadjutorship of Virginia and later becoming suffragan of New York.

"It is a wonderful thing," he once wrote in a letter, "how a man's character and personal force are indicated not by what he is doing but by the way he does it."

Eight years old when the Civil War ended, the young Arthur Lloyd, barefooted, drove a plow as soon as he was big enough to guide it, in the years when the family fortunes were depleted. As a student in the Virginia Seminary, he served two country

chapels, walking ten miles on Sunday, and at least once when he returned, weary, to Evensong in the seminary, he knelt in his pew and, when he raised his head, found he had slept through the entire service and the dean's sermon. As a young country rector, he spent his Monday mornings at the blacksmith's shop, talking to the farmers who came to town and from them learning of any people in trouble.

The pigeons at St. John's Cathedral, New York, had a good friend in Bishop Lloyd.



Christ Church

ALEXANDRIA, VIRGINIA



International News

President Roosevelt greets the Rev. Edward R. Welles' daughter, Katrina, while Prime Minister Churchill looks on after National Day of Prayer service at Christ Church.

FAMOUS Americans of both past and present have journeyed to quaint old Alexandria, Virginia, (across the Potomac River from Washington) to worship in Christ Church—one of America's most sacred and historic shrines. Every United States President in living memory attended services here at least once during his Presidency sitting, perhaps, in the same pews where George Washington and Robert E. Lee worshipped for many years.

After the Revolutionary War, Washington and his family attended Christ Church regularly. A half century later, Robert E. Lee, whose boyhood winter home was in Alexandria, spent many a Christmas eve with the other boys of the neighborhood decorating the church with evergreens. He was confirmed here by Bishop Johns in 1853 and was a regular member before the War Between the States. (During that war the Federal authorities forcibly held the church, but it was restored to the vestry in 1866.)

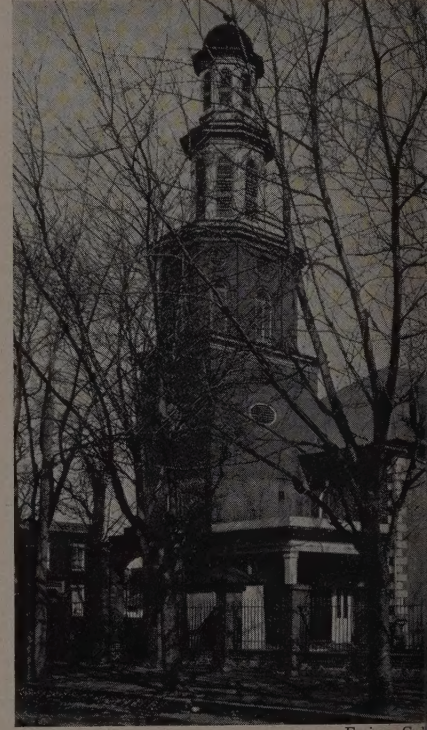
At the beginning of this year further honors came to this old Virginia landmark. The President of the United States and the Prime Minister of Great Britain attended special services here

and led their respective nations in an observance of prayer. In the same old-fashioned square pew where General Washington besought victory for the thirteen colonies, President Roosevelt and Prime Minister Churchill bowed their heads and asked divine guidance. The sermon was preached by the rector, the Rev. Edward Randolph Welles.

Christ Church was completed in 1773, two years before the outbreak of the American Revolution. Soon after it was finished the vestry ordered a number of the pews to be offered for sale and of the first ten sold George Washington bought pew No. 5 (now No. 59). For this he paid thirty-six pounds and ten shillings—the highest price paid for any of the ten sold.

The members of this early church were familiar with the lumbering coach of the Washington family. Every Sunday this elegant equipage, imported from England, was driven to the door of the church and the great man and his family alighted. Four horses were usually required to draw the coach, but when the Virginia roads were particularly bad six were used.

The sexton of the church was a woman, Susannah Edwards, and it was



Ewing Gal

Christ Church today (above). Mr. Welles (top right) entertaining soldiers from nearby Fort Belvoir in his study at Christ Church parish house, and (below) greeting some of his congregation after a Sunday service. More than 100 of these parishioners now are in the armed forces.

she who ushered Washington to his family pew. In the winter she was followed by a body servant carrying a foot-warmer for the parishioners to use during the long service.

Two historic decisions were made in the shadow of Christ Church for it is said that here on a Sunday morning in the summer of 1774, Washington, surrounded by the congregation, advocated withdrawing allegiance from King George III and declared that he would fight to uphold the independence of the Colonies. And here too, in the churchyard, Robert E. Lee

Is Mecca of Famous

CHURCH HAS SERVED MANY PRESIDENTS



Clement E. Conger, (right), now in Army, relative of George Washington, shows first President's pew in Christ Church to visiting soldiers.

School, Young People's groups and Every Member Canvass, they receive pastoral training while still in the Seminary.

During the early months of 1942 Christ Church was the first group of any kind in Alexandria to provide an open house for the soldiers of nearby Forts Belvoir and Myers, and the marines of Quantico. By its present service to America's fighting men it is continuing the traditions of a noble past, for more than 150 years ago it was ministering to some of the early Continental soldiers who, like their descendants of today, were fighting for liberty and justice.

* * *

Chaplain John C. W. Linsley, stationed at Fort Myer, Va., is holding Sunday evening "Sing Songs" in the Service Club. The soldiers sing hymns and the chaplain gives a two-minute talk on one of the hymns selected. Among those present at a recent Sing were: a Bishop's son; a lieutenant who is a Methodist minister; a cavalry lieutenant who is a Presbyterian seminarian; a private of the Serbian Orthodox Church; a Baptist.

* * *

American servicemen are finding a cordial reception in the British churches, reports a U.S. chaplain. British clergy and laymen have shown marked interest in the troops and are making them feel at home in their parishes. The Americans have been encouraged to worship in local churches where possible and in many instances chaplains from the U.S. have been invited to use these churches for their own services. In turn British chaplains and clergymen have had opportunities of speaking to men in the American forces.



in 1861 agreed to take command of the Virginia forces in the War Between the States.

But great as is its historic background, Christ Church's greatest pride today is in the vitality of its present congregation. The church, which seats 575 persons, is filled to overflowing nearly every Sunday. The communicant strength grew from 407 to 746 in 1941-42 and during those same months sixty-four persons were confirmed—the largest in the church's history, and seventy-one baptized.

One of the present contributions

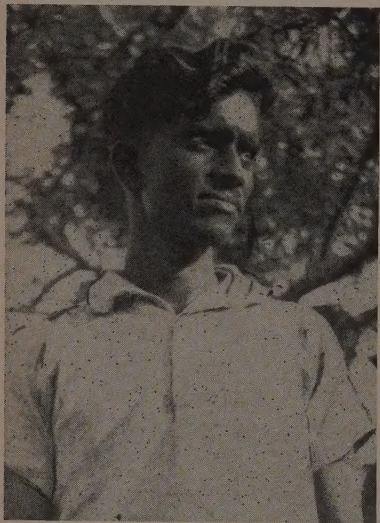
Christ Church is making to the Episcopal Church at large is its work with students at the nearby Virginia Theological Seminary. These young men are given the chance to make selected pastoral calls on the sick, shut-in, newcomers and lapsed and regular members. Also they assist in funerals and baptisms. They take part in the regular Sunday services and each does a small amount of preaching, with one sermon delivered every year by each seminarian to the large eleven o'clock congregation. Thus with this work and by helping with the Sunday



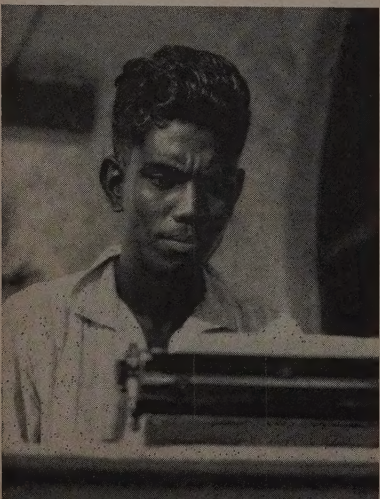
One little maid from school in South India. To help lift burden of illiteracy the Church of India has hundreds of schools.



This is the new village church at Koyagudem, South India. Its mud walls are more substantial than many village houses which have only bamboo screens. The village headman, Nagabhushanam, before approaching the church, removed his fiber sandals, visible at left.



Mr. V. Eliah, above, one of many faithful village teachers. Below, Mr. Shriver's typist, Mr. Samuel, knows two languages.



Rebirth in Turbulent India

TO many an Indian village the Church brings the first gleam of light to brighten a sordid existence. When the Rev. George Shriver in the diocese of Dornakal visits a village where Church teaching has just begun and the little day school is new, he finds the children as unkempt as they are untaught, the older people dull and downcast, partly because other people regard them with contempt, and partly because even the simple life of an Indian village can be pretty dreary on an annual income of twenty dollars.

After a year's teaching most of them are baptized, and after a year of Church life, when Mr. Shriver visits them again, the change is unbelievable. Cleaner, more disciplined, their faces actually aglow with a new light, they sing hymns and songs in their native Telugu language and somehow, out of their extreme poverty, bring offerings of chickens or grain or eggs.

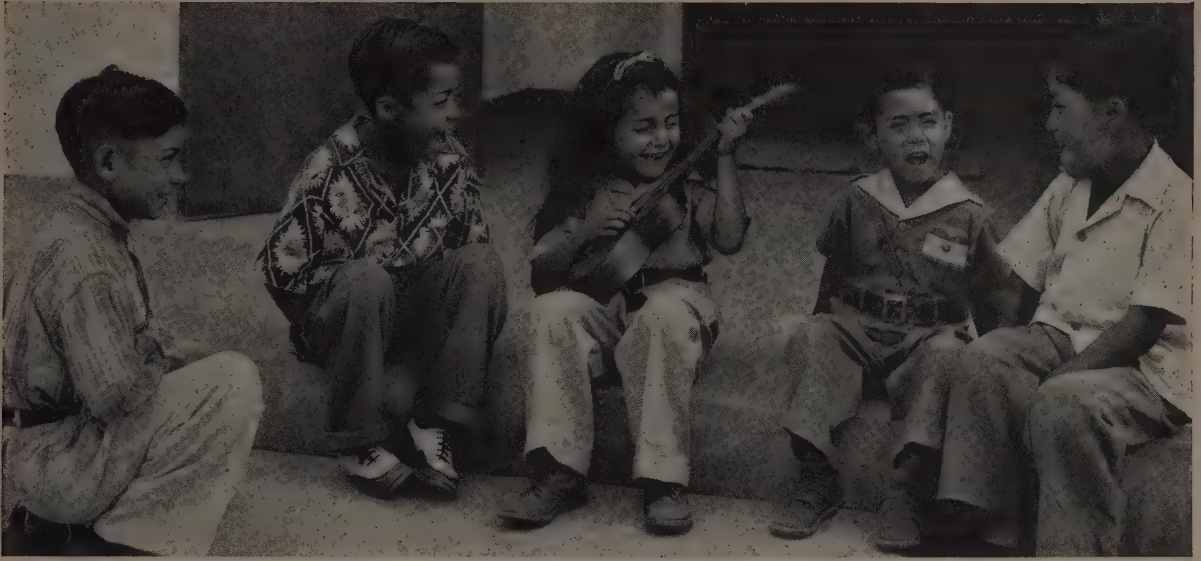
The burden of illiteracy throughout India is hard for a comparatively literate country to appreciate. Perhaps more Americans should remember that more than one military training camp

in the United States today has a special section for men who cannot read. But in India the literate village man is an exception and the literate village woman a phenomenon.

It is all the more remarkable that the Church has so large a number of keen and well taught clergy. Serving the Church population of more than 900,000 in the Church of India's fourteen dioceses, there are 800 Indian clergy. Among the bishops, three are Indian. On the Church's staff of laymen are hundreds of village school teachers, whose families are sometimes the only Christians in villages which have no resident clergy.

Dornakal, the southern diocese whose Indian bishop, Dr. V. S. Azariah, is well known in every land, is one of the most inspiring and responsive mission fields in the world, but there are not nearly enough native clergy, not enough schools, not enough teachers, and the churches are not only too few but are pitifully lacking in equipment. If so much has resulted from these limited resources, far more may be expected if the work is enlarged.

California Center Draws Spanish



No wonder one thousand persons attended the fiesta at the Church of the Holy Family, North Hollywood, Spanish-American mission near Los Angeles, when this gay quintet provided part of the fun. Children, young people, grown-ups, have many helpful activities.



Lawlessness loses its appeal when "the cop" becomes a friend, as he does among the Mexican boys and girls at this diocesan mission. Delinquency decreases when Church influence grows.



While a score of young men from this mission are in the Army, the people at home are learning first aid and other useful crafts. The mission helps interpret many phases of American life.

In the hills of Catalonia, romantic region of north-eastern Spain, two boys grew up together, Bartolome C. Alorda and Esteban P. Cladera; they went to a theological college in Rome together and were ordained there, were drawn toward the Anglican Communion, studied for several years under American bishops and clergy, were received into the Episcopal Church's ministry, and since 1937 have been developing a fine piece of work among Mexicans at the Church of the Holy Family in North Hollywood, near Los Angeles.

Los Angeles has some 200,000 people of Mexican birth or parentage, but fewer than a third maintain any contact with the Roman Church. To this "beauty-loving,

musical mystical race," as a friend describes them, "the Episcopal Church makes the strongest appeal."

The mission is a center of community life, providing, besides services, many clubs and classes for all ages. There are Spanish services also in the crowded Mexican settlement called Watts, and at St. Paul's Cathedral in downtown Los Angeles. Active members of the Roman Communion are urged to attend their own services, and nothing is said at any time to arouse hostility.

Many of these people work seven days a week in fields and orchards. The migratory labor situation makes it hard to have steady progress at the mission, but its influence is spreading and deepening.

Pennsylvania

HISTORIC DIOCESE



Bishop Oliver J. Hart whose recent consecration made him Pennsylvania's fifth coadjutor. Born in York, S. C., July 18, 1892, and is a graduate of General Theological Seminary.

AMONG the dioceses of the Church in the United States, that of Pennsylvania ranks high on all counts—in size, financial support, activities, historical associations, and forward-looking leaders. Latest distinguished addition to the diocesan staff is the Rt. Rev. Oliver J. Hart, former rector of Trinity Church in Boston, who recently was consecrated bishop coadjutor of the diocese. Bishop Hart, who will assist Bishop Francis Taitt in administrative work until the care of the whole diocese devolves upon him, will find much to keep him busy, for with its nearly 100,000 communicants Pennsylvania ranks second only to New York.

No diocese in the country has played so important a part in the historical development of the Episcopal Church as this one. Here in 1785 in Philadelphia's famous old Christ Church the first General Convention was held, and here also the Prayer Book was adopted. And it was this diocese's first Bishop, William White, who was the first

Bishop of the American Church to receive episcopal orders through the Church of England.

But these are not the only historic

Bishop Hart administers Holy Communion after his consecration in Memorial Church of the Advocate, Philadelphia. He preached first sermon in Old Swedes' where his great-grandfather was rector.



"firsts" of which Pennsylvania Churchmen are justly proud. Since Philadelphia was the nation's capital for several years and the Church was well established there it was but natural for many other important developments in the Church to take place there. Among these was the first Church work among Negroes which was started in 1793 at St. Thomas'; here, too was formed the Domestic and Foreign Missionary Society; the first Sunday school in the country was started in St. John's in 1814 by Bishop White, and in a suburban Philadelphia church the first Lenten Offering for Missions was taken in 1877. It was in Philadelphia, too, that the Church was reunited after the Civil War and that the first missionary bishops were consecrated for the home and foreign fields.

Organized in 1784, this diocese originally included the entire state of Pennsylvania, but within the last three-quarters of a century it has been divided into five dioceses—Pittsburgh, Bethlehem, Harrisburg, Erie, and Pennsylvania. Pennsylvania, the mother diocese—which started out in

Views Over 200 Years of Progress

RADLE OF CHURCH, CONSECRATES OLIVER HART BISHOP COADJUTOR

1702 with but one church and some 500 communicants—has today 266 clergy ministering to nearly 100,000 communicants in 226 parishes and missions.

But life in the diocese, which consists of five counties at the extreme eastern end of the Commonwealth, has changed somewhat from the leisurely and well-ordered rural life of early years. The war has brought thousands of migrant industrial workers into the sections near Philadelphia where that city's Navy Yard, the Cramp's shipyards, the Bendix aircraft and tank plants, and scores of other factories are turning out equipment for Uncle Sam.

Even with its normal population of 2,775,000, this diocese is one of the Church's great missionary fields, and these added thousands of war workers, many of them churchless, are providing vast new opportunities for service on the part of Churchmen throughout the diocese.

To care for its numerous sick, needy, aged, and orphaned, the diocese of Pennsylvania has nearly a score of

institutions, in addition to Philadelphia's City Mission Society. Second largest institution in the diocese, the City Mission was founded more than seventy years ago to minister to the unchurched poor in the community. But since only about one-third of the people who receive aid from this Society are Episcopalians, the Society is generally considered to be a missionary organization of the diocese. Its work, which calls for a budget of approximately \$225,000 annually, includes juvenile court work, relief and family welfare work, and aid to the blind.

The Society also supports two homes—the James C. Smith Memorial Home, at Oakburne, for convalescent women, and the Home for Consumptives at Chestnut Hill. This institution, the oldest sanatorium for the treatment of tuberculosis in the United States and the second oldest in the world, cares for about eighty-five patients yearly.

Among the diocesan institutions caring for children are the Church Farm School for Boys at Glen Loch and the House of the Holy Child. The Farm



Bishop Taitt receives U.T.O. report from Mrs. A. D. Rile and Mrs. F. R. Packard.

School, opened twenty-five years ago, conducts its own farm on which the boys sow and harvest many crops, and is progressing yearly both academically

(Continued on page 29)

Christ Church as it looked when first General Convention was held here in 1785.



A cheerful children's corner at the Church's Home for Consumptives in Chestnut Hill. This institution is the oldest sanatorium for treatment of tuberculosis in the United States.

"I Want to Go Back to Kealakekua"

SING YANKEE SOLDIERS IN HAWAII

Most servicemen, it seems, know a popular song which runs:

"I want to go back

To my little grass shack

In Ke-*ala-ke-kua*, Hawaii."

The place with the long name is a real place, on the big island of Hawaii, and the Rev. Kenneth O. Miller is priest in charge of Christ Church there. A sizable Army post is so near the church that the whole church property has been declared in bounds for the men and they are all over the place every day, and evenings too. The parish is having a wonderful time entertaining them.

There is no non-Roman chaplain anywhere on that part of the island. Mr. Miller is an unofficial chaplain and director of the local USO. When the first men arrived they were so disappointed not to find any little "grass shack" that Mr. Miller set about build-

ing one for them. It is a bit synthetic as the genuine *pili* grass of which the old shacks were made cannot be obtained now but this one is made of *ti* leaves, which do just as well. A fine old Hawaiian, Hiram Hoomanawanui (there is no excuse for avoiding Hawaiian names; *a* is pronounced *ah* and every letter is sounded) bound the leaves on to the frame. Two days after it was finished, who should appear but the author of the song, Johnny Noble himself, on a USO entertainment tour, a wiry little man who has probably written more Hawaiian songs than any one else.

The men were charmed with their shack, which makes a fine backdrop for snapshots. Of more practical use is the Wallace Memorial Hall, built a year ago from the house which was the residence of the late Canon Douglas Wallace, former priest in charge of the

church for more than thirty years. The hall is well equipped and in constant use. A volunteer committee with more than thirty hosts and hostesses take turns serving. Mrs. Miller is librarian. The post exchange is also on the church grounds, and a miniature 18-hole golf course which runs around Mr. Miller's house, sometimes has fifty men playing at once.

In church the men's singing is good to hear. Sunday afternoons people from the community join the soldiers.

* * *

Circuit-riding chaplains of the new A.E.F. have found that jeeps serve just as well as the horses and mules which carried their pioneer counterparts over the wilderness country of frontier America.

* * *

Among the volunteer pickers toiling to save the tomato crop in Santa Maria, Calif., recently was the Rev. A. C. Bussingham, vicar of St. Peter's Episcopal Church.

The grass shack has a solid frame to which Hiram Hoomanawanui expertly fastened *ti* leaves. A well equipped parish house, Wallace Hall (lower picture), is USO center for the district.

One of shack's few uses is to be backdrop for snapshots, as here for Mr. and Mrs. Kenneth Miller and daughter Charlotte. Darts (lower picture) is one of games on church grounds.





The Rev. Aubrey P. Nelson, rector of Eleuthera, steps out on his rounds. He is also doctor, lawyer and judge for his flock.



When not overflowing with children, as above, the missionary car is packed with provisions for a three-weeks' tour of out stations. Below are some masquing children who, in accordance with old island tradition, appear at Christmas time.



St. Patrick's, Governor's Harbor, is the largest of the eight churches on the narrow island which forms Mr. Nelson's parish.

"How Yo' Feelin'?" Is West Indies Greeting

Nassau is the well known name, capital city of the Bahamas, see city of the diocese, and familiar to thousands of tourists, but Nassau is by no means the only place to be considered in the story of the Church's work in that region.

Among the out-islands making up the rest of the diocese is a long narrow island called Eleuthera. Here one of the American clergy, the Rev. Aubrey P. Nelson, is in charge of eight churches strung out along fifty miles of road running from Governor's Harbor to Bannerman Town.

Tragic as the people's poverty is, almost everywhere in the West Indies, on Eleuthera the families do at least have a garden plot, but the frugal diet is always starchy. "The universal greeting," Mrs. Nelson writes, "is, 'How yo' feelin'?' and I think this is because so few ever feel really fit."

Clothes, too, are hard to secure, especially shoes. One good old soul who lives two miles from church arrives carrying her shoes on her head until she reaches the church door. No use wasting the precious objects on the rough road.

The out-island missionary is not only priest and preacher but doctor, lawyer, judge, and scribe. His wife is music teacher.

Mr. and Mrs. Nelson spend six weeks at Governor's Harbor, and then go off on a trip to the other churches. Laymen hold morning and evening prayer at each place in the rector's absence, and teach the Church school. The new bishop, Spence Burton, will find a lively, generous, and friendly flock when he visits this part of his new field.



Mystery and Beauty Vie In Ancient Aztec Land

MEXICO'S recent entry into the war on the side of the United Nations has brought her closer to her neighbor to the north. For years American travelers to ancient Mexico have delighted in the villages outlined with cactus hedges, spotted with houses of sun-baked adobe and enlivened with communal washing centers where women wash and scrub and talk and sing. They have enjoyed shopping in the village market lined by neat geometric piles of carrots and peppers and onions—all dominated by the lacy

grace of a sixteenth century church, pockmarked by the sun and rain and wind and the spent bullets of dead revolutionists.

Church workers, too, have fallen under the spell of this land of beauty, mystery, and poverty. The Episcopal Church sent its first clergy to Mexico nearly a century ago, in answer to appeals from Mexicans for pastoral care. Since those early days American and Mexican missionaries in this old Indian country, conquered by the Spaniards in 1521, have had to struggle against poverty, persecution, and revo-

lution. Yet today, despite all obstacles, they are still carrying on valiantly, held there alike by the need for their services and by the fascination of the country.

"*Me faltan clérigos*" (I need clergy) is the cry from the Rt. Rev. Efraim Salinas y Velasco, native-born Bishop of Mexico, whose field is full of opportunities to start new work if he had the clergy or the lay assistants with which to do it. But to care for the nineteen million people of this ancient land he has only twenty helpers; and some of these are elderly.

In addition to this handicap, Mexico has regulations requiring the clergy to be registered for work in definite places, so they are unable to spread out over larger areas as some do in the United States. Another decree of the present strongly nationalistic government stipulates that Mexican churches and missions be served only by Mexican priests.

But such hardships do not discourage Church workers and they have built numerous simple little churches and missions, many of them in isolated hamlets far off in the mountains. At present there are nearly fifty mission centers, all in the care of Mexicans. One of the best known of these is the House at Nopala in the State of Hidalgo. This is a combination clinic-hospital which for thirty years has been treating the country folk in the surrounding region for everything from rattlesnake bites to contagious diseases.

Among the Church's most important accomplishments in Mexico has been its educational program and institutions. *Casa Hooker* in Mexico City, which started, in 1875, as a home for orphans, has educated several hundred Mexican girls whose contributions in later life to their communities and country have earned the school a deservedly high reputation.

For many years the Hooker School for girls and the Dean Gray School for boys, especially for theological students, formed the backbone of the Mexican Church. Later, the Dean Gray School, its name changed to St. Andrew's, was moved to Guadalajara where it now teaches practical farming and trades. It is still a source of candidates for the ministry and those who show themselves well qualified are encouraged to pursue theological studies.

In 1941 Bishop Salinas, one of three

brothers, who all became clergymen, celebrated the tenth anniversary of his episcopate. In this time, despite the small numbers and great poverty of the little country congregations, seven of them have managed to build new churches. And the number of new communicants has averaged 150 each year.

At present Bishop Salinas is calling young men to take their part as lay readers in caring for congregations. Ten or twelve men now are doing this and without their aid, the Bishop says, it probably would be necessary to close some of the missions.

Government restrictions requiring that not more than ten per cent of the employees in any business may be

foreign has caused a large withdrawal of foreigners from the country including the English-speaking communicants, American and English, of the Church.

The withdrawal of Americans, also, has meant a loss in contributions, but such good work has been done by the Mexican congregations to make up for this, that where Mexican contributions formerly were only twenty-five per cent of the total, now they are eighty per cent. The remaining twenty per cent comes from three or four English-speaking congregations.

Mexican clergy and workers are confident of the future for the Mexican churches have shown that they are capable of self-support. And although the work is small it is healthy and vig-

orous wherever it is established, and is receiving capable guidance through the leadership of its first Mexican-born Bishop, the Rt. Rev. Efrain Salinas y Velasco.

* * *

Conditions in the Philippines and in China have made it impossible to use two appropriations which had been made from the United Thank Offering, \$2,000 for a cottage for Miss Elsie Sharp in Trinidad, P. I., and \$5,000 for repairs to St. Hilda's School, Wuchang. The executive board of the Woman's Auxiliary has therefore redesignated these sums toward a new church in Sao Paulo, southern Brazil, where Bishop W. M. M. Thomas is developing a new piece of work in a promising location.

Three of the sixth grade girls at Casa Hooker (right) show they can step high in vigorous daily drill. (Far right) The Rev. Jose Gomez greets some of his parishioners after a service at St. John's in San Pedro Martir, while (below) the church's first vested choir poses for a picture. (Bottom right) Peons carrying fagots are a common sight in Mexican streets.



Worldwide Lifts War



Soldiers sing carols in Alaska. (Right) Even though their country is at war Japanese tots will have their Christmas play.

*I*F one thing is certain at this uncertain moment it is that war will not cause more than a minimum of interruption to the age-old observance of Christmas in every mission field.

In the very early morning, probably by the waning light of the stars before dawn, Church people in China and Japan, Africa and India, the Philippines, the West Indies, Alaska and Brazil and Mexico, will be going to the early service which is the chief act of their Christmas Day. Exactly the same service will take place, at the same hours, with only the difference of language and the varying time as the day goes around the world, in Boston and Honolulu, Kyoto, Dornakal, and Havana.

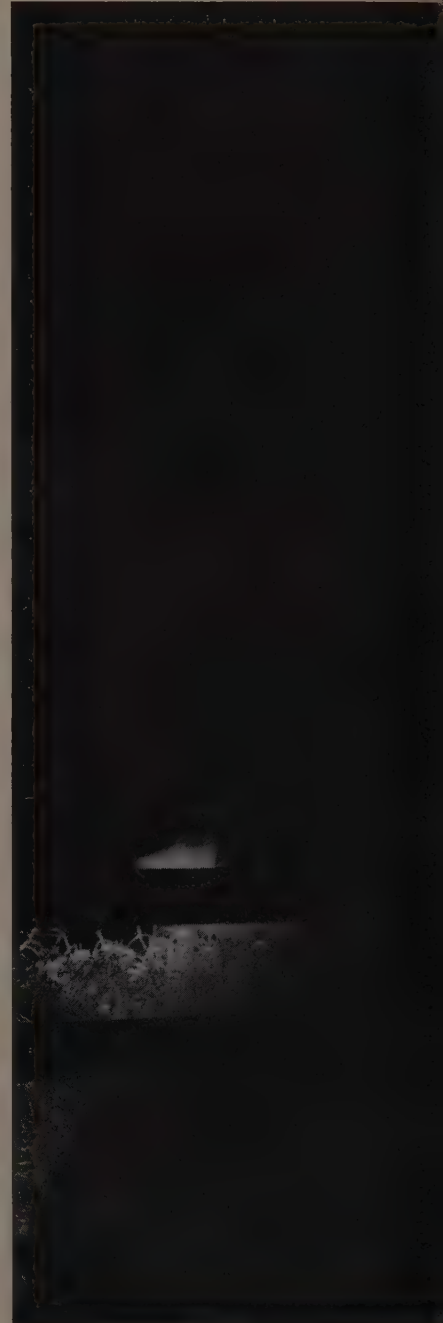
Nurses will be caroling in the hospital wards in Shanghai and Tokyo and Ponce, Puerto Rico. At Christmas parties during the week babies and children will rejoice over little gifts, more simple than most American children could imagine, perhaps, but bringing joy to simple hearts. At pageants held any day from Christmas to Epiphany, tiny shepherds will be gazing reverently at Star and Manger while serious little angels try not to lose their wobbly wings.

In Spanish American lands the Feast of the Three Kings will call forth old Spanish carols. Mexican

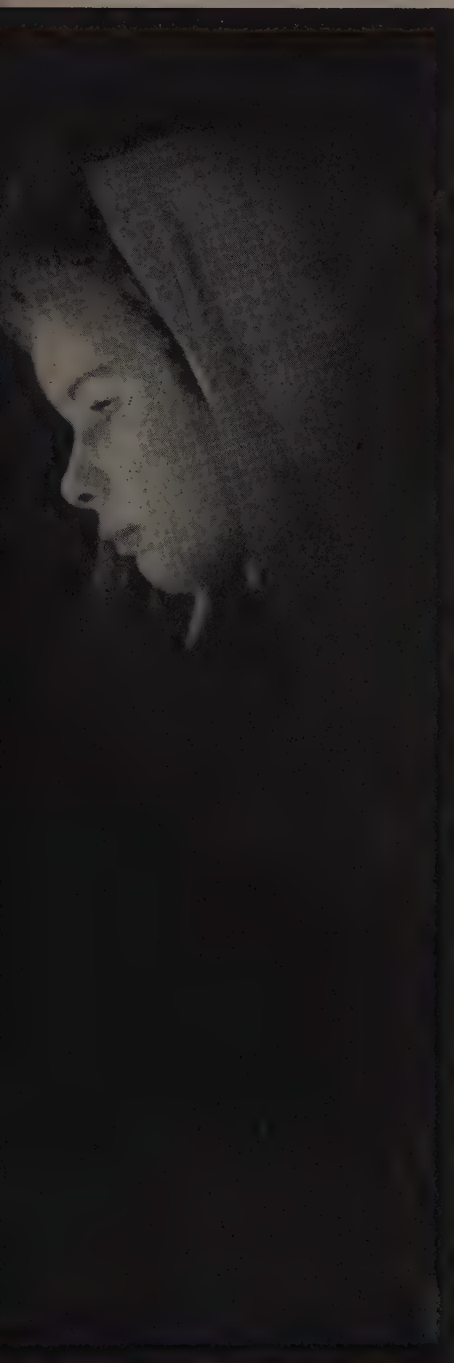


children will laugh to see a blind-folded chum try to break the bag of sweets hung over their heads. In Liberia at Cape Mount grown-ups and children together will be acting out their familiar pageant which begins with Adam and Eve disputing not about an apple but a banana—much more familiar fruit in that country—and ends with the whole congregation trooping into the church for a service at midnight.

In free China at Tsingchen, students and faculty of the diocesan middle school will forget, if they can, that their food is far from adequate and their clothes wearing out, and will repeat the lovely pageant they gave last year, marching across the fields with bundles of faggots for lights because candles cannot be obtained, and acting the Christmas story in the open



Noel Spirit Blackout



Mexicans in El Paso (above) and Chinese children in Chennan (left) are united in their love for the Christmas story.



courtyard before wondering villagers to whom it is all as new as it was to the shepherds at Bethlehem.

Wearing the thin cool clothes of midsummer, Brazilian boys and girls will sing their Christmas hymns in Portuguese, while fur-clad Eskimos at Point Hope, Alaska, will, if necessary, crawl along the ground to reach the church, if the icy wind happens to be too strong to stand against, as it sometimes is.

From all over the world thoughts will be turning to the Philippine Islands and the South Seas. Up in the Mountain Province one may feel very sure that there, too, the old story will be enacted and the churches will be filled.

The new note will be not among the actors but in the congregations and audiences, for everywhere there

will be soldiers or sailors or airmen. American fliers from the A V G stations in free China, not so far from Hsichow and Kunming, will almost certainly be on hand. American troops at Monrovia and Pan American airmen at Cape Mount, most of them having their first Christmas in Africa, will welcome the sound of familiar carols. In northern Africa, too, in Egypt where the Holy Family took shelter from a tyrant long ago, American boys will keep this Christmas. Not only in "foreign fields" but in Australia and New Zealand, they will recognize the English prayers and carols even though the accent is a little strange, and in England they will feel almost at home.

Japanese Church people, bishops and clergy and sorrowing fathers and mothers, will be praying together that the deep Christian bond may not be broken by the heartbreak which now divides them from their fellow Christians.

Indeed, a note of heartbreak will be everywhere, while the angels' song of peace on earth waits for the coming of good will among men.

* * *

A recent poll taken among servicemen to find out what they want for Christmas showed that 58 per cent of the sailors want pocket-sized Bibles.



Gendreau

Market boats tie up at the busy, colorful docks of Panama City (top left) to take on a cargo. (Right) Young sailors from a newly-arrived Canadian war vessel parade jauntily down a main Ancon street on their way to early Sunday service at St. Luke's Cathedral.



The Rev. A. F. Nightengale (left) and some leper patients after a service at the Chapel of the Holy Comforter, Palo Seco.

THE Panama Canal Zone today is a beehive of activity, offering a contrast to the quiet, unhurried atmosphere that is a centuries-old tradition in warm climates. The war has brought to this tropical American outpost, in the very center of the New World, an influx of varied people. Soldiers and sailors have been stationed here to strengthen Uncle Sam's defenses, and hundreds of doctors, nurses, teachers, architects, engineers, mechanics and clerks are pouring into the Zone to do their part in the Canal's huge new expansion program.

The last two years have been the busiest in the history of the Canal

since its opening in 1914. Shipping traffic has decreased but the great amount of construction work—building the new set of locks, strengthening the defenses and completing a trans-isthmian highway—has brought a boom to the entire region. New towns are springing up throughout this section which, during the past ten years, has grown faster than any other area under the American flag.

In the next half century this should prove to be one of the Church's most challenging fields for large numbers of these newcomers will make the Canal Zone their permanent home and there will be almost unsurpassed opportunities for religious, educational and social work.

But in some ways the war boom has made the Church work more difficult. "Almost everyone has employment with some branch of government service or with some government contractor," writes Bishop Harry Beal. "Attendance at services and meetings of parish organizations has been affected for people have not had leisure time. And now blackout restrictions are making it hard for us to hold regular services. Offerings, however, have improved and were eighteen per cent

better in 1941 than in the preceding year."

Many astonishing contrasts confront the Church worker in the Canal Zone. Government buildings and the huge new defense projects represent some of the most modern achievements of science. Yet just off shore, on some of the small islands, live approximately twenty thousand San Blas Indians, whole centuries removed in their primitive customs and ideas. The neighboring republic of Panama, also, along with its modern civilization and up-to-date aspects, can still show many features of the life of earlier centuries.

Since most women and children have been evacuated from this region many communities are made up largely of men and the Church's responsibility now is ministering to the white men in the tropics without their families and to the permanent white and colored population. Men in the armed forces have their own chaplains who are provided by the American Government.

For the approximately 40,000 British West Indians, who were imported several decades ago to help build the Canal and are now living within the Zone proper, there are five churches: St. Mary the Virgin at Mt. Hope, St.

War Boom Knocks on

CHURCH FINDING OPPORTUNITIES FOR



A group of happy youngsters (above) in front of the Children's Home at Bella Vista where young folk of many nationalities are cared for and given a good education. St. Luke's Cathedral (top right), completed in 1923, has become a dominant force in Panama.

"Door of Seas"--Panama

SERVICE IN BUSY PANAMA CANAL ZONE

George's near the Gatun Locks, St. Simon's at Gamboa, St. Peter's at La Boca, and St. James' at Red Tank. In Panama, Christ Church at Colon, and St. Paul's in Panama City, with outstations, minister to the West Indians.

White persons are served by two congregations: at Ancon on the Pacific side, by the beautiful Cathedral of St. Luke's, close to Gorgas Hospital, and at New Cristobal on the Atlantic side, by the Church of Our Saviour.

The Rev. Robert W. Jackson is caring for the white congregation at the Church of Our Saviour and for the colored people at Gatun. Large numbers of British West Indians and other laborers have been brought into Gatun by the United States for construction work there and offer the Church a splendid opportunity for service.

Historic Christ Church in Colon now has a new rectory which was made possible largely through a gift of \$6,000 from the Woman's Auxiliary of the Diocese of New York.

At the Bella Vista Children's Home, near Panama City, several new improvements have been added recently. These include a new dining room and a new kitchen and the making over of

the old dining room into a living room, something the children had not had.

A new chapel has been constructed for the church at the Palo Seco Leper Colony by the United States Public Health Service. The old chapel formerly was shared by Roman Catholics and Episcopalians.

Bishop Beal has ordained two British West Indians to the diaconate, Fitz R. Atwell and Clarence A. Cragwell. Both are now serving under Archdeacon A. F. Nightengale, rector of St. Paul's Church in Panama City. Another British West Indian, Lemuel B. Shirley, first person born on the Isthmus of Panama to enter the Episcopal ministry, was made a deacon a few months ago.

To help Bishop Beal care for the growing population, the Church has sent the Rev. Raymond T. Ferris to Panama. Mr. Ferris, former rector of St. John's Church in Mount Morris, New York, is stationed in Cristobal.

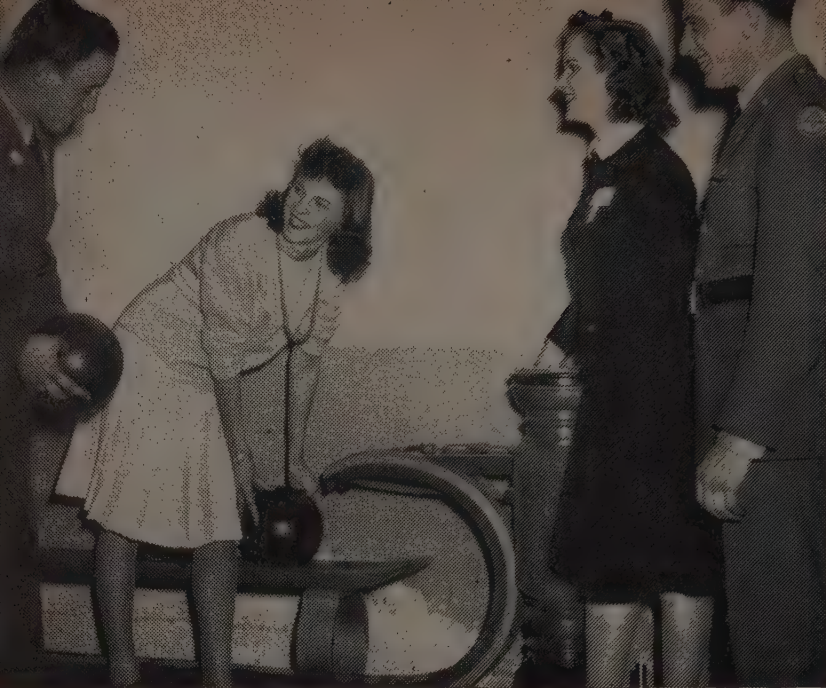
The Missionary District of the Canal Zone contains more square miles than any jurisdiction on this continent. It includes the ten-mile-wide Zone itself, the eastern half of the Republic of Panama, and the eastern part of the Republic of Colom-



This children's choir sings at Church school services and assists the regular choir of St. Luke's Cathedral once a month.

bia. Remarkably beautiful surroundings compensate in some measure for the handicaps encountered in working with congregations partly poor and partly transient, and with heat and winds that at times seem unbearable.

This diocese has only eleven clergymen, each ministering to five times as many baptized persons, on the average, as their fellow workers in the United States. American and British people are coming into the seaport towns, the oil fields and gold camps in Eastern Colombia. They are finding great opportunity there; but no Episcopal mission or clergyman to minister to them. Colombia is an entirely untapped source for Church growth.



Many a young soldier on furlough, like these above, finds a ready welcome these days from Girls' Friendly Society-ites who are always ready and eager to help entertain them.

HUNDREDS of American boys stationed in various Army camps and Naval stations throughout the country today are learning that G.F.S. spells "fun." For in cities and hamlets from Connecticut to Missouri, youthful members of the Girls' Friendly Society, largest girls' organization in the Church, are literally "on their toes" entertaining service men. Their dances, parties and picnics this year have brightened the free hours of many a lonesome soldier and sailor foot-loose in a strange town.

But G.F.S.-ites are heeding Uncle Sam's war-time "alert" in other ways, too. Some are running day nurseries for the children of war workers, others are knitting or sending packages to service men, while still others are acting as hostesses in U.S.O. clubs, selling war stamps and bonds to their neighbors, or collecting scrap.

Christ Church Cathedral branch in Hartford, Conn., makes a sweater for every man and woman from the Cathedral who is in the service. The Juniors pack the sweaters, wrapping them in a Hartford newspaper, so the service man can get home town news.

Out in St. Louis, Mo., Christ Cathedral entertains from thirty-five

to 200 soldiers at dinner every Sunday night, and the G.F.S. girls are taking their turns as hostesses and cooks.

Washington, D.C., is now flooded with strangers, so Epiphany Branch makes a practice of having two members of the Girls' Friendly Society on duty outside the church every Sunday after service. As the rector meets new people coming out of church, he passes them on to the branch members who try to make them feel at home and find some place for them in the life of the church and the G.F.S. Branch.

Junior members of St. Paul's Cathedral in Erie, Pa., are knitting for the Red Cross, as are most members all over the country, and St. James' branch in Detroit has sent nearly forty comfort kits and \$10.00 in cash to the G.F.S. in England.

At Holy Trinity, Inwood, New York City, the girls made scrap books of soldier cartoons, such as those appearing in the *Saturday Evening Post* and *Colliers'*, and sent them to the boys in service from their parish. The boys wrote back that the books had been handed about until they were positively dog-eared. This same group is buying a war bond for the branch, by each member putting something into a "piggy bank" at every meeting.

Girls' Friendly

YOUTH SOCIETY KNITS

The candidates at Trinity branch, in Asbury Park, N. J., have formed a Junior Red Cross Unit and are making bibs and knitted socks. And Ascension girls in Gloucester, N. J., are saving cigarette wrappers which are turned back to the manufacturer. For each wrapper, a cigarette is given to the nearest veteran's hospital.

The G.F.S. at St. Matthew's branch, Worcester, Mass., meets weekly to roll surgical bandages and make dressings, while the girls of the Church of the Reconciliation, Webster, Mass., have sponsored a standard Red Cross First Aid group. All members attended and the class was open to the whole community with nearly 200 persons enrolled. At the time of Britain's worst air raids, there was a universal desire for the G.F.S. in the United States to express its sympathy to its sister organization in England. The suggestion that members send financial help when the G.F.S. London building was bombed brought such a spontaneous response that \$1,143.87 was raised and sent over.

And in our own country, too, the G.F.S. is helping those in distress. A recreation leader at one of the Japanese Assembly Centers in California has

Three little maids from Church of Advent, Chicago, make squares for afghans.



"On Toes" for Army

PLANS PARTIES FOR SERVICEMEN

written to G.F.S. headquarters in New York for material for group singing and other recreational ideas. The National Office has sent her a small supply of song books and has since been carrying on an extensive correspondence with her. It is hoped that from this beginning, G.F.S. branches in Province VIII, under the direction of the National Vice-President, Mrs. H. V. Harris of La Crescenta, Cal., may be able to undertake a continued project of help with recreational materials for this and other such centers in that province. Bishop Reifsnider is heartily endorsing this plan.

The G.F.S. has more than 900 branches in the United States which keep in touch with approximately 22,000 members, of whom nearly 6,000 are Juniors—or Candidates as they are called—under twelve years of age.

From its founding in 1875 in England, and two years later in this country, the Girls' Friendly Society has grown to have a recognized place in the life of the Church. Its original purpose—friendship through Christian love and service—still holds; but today, in addition to this friendship, it offers its members opportunities to share widely in the work of the

Church, to enrich their own lives through recreation, handcrafts and dramatics, to gain new ideas through study and discussion, and to take an intelligent Christian's share in facing and acting upon the important questions of the day. In every parish the G.F.S. tries to take an active part in the United Movement of youth.

There are several unusual branches, such as those in the mission fields of the southern mountains, the Japanese branches in California recently evacuated, and the lively and flourishing branch at St. Mary's School for Indian Girls in South Dakota. But most of the branches are made up of just the same bright-eyed energetic girls you see every week in your parish, young business women, high school girls and youngsters bubbling over with vitality and the pleasure of going to "their club."

From Alaska to Idaho and Brazil the G.F.S. has many "monuments" testifying to its generosity, for each year its members give \$2,000 to a "Mission Money Object." In 1943 this free-will offering will be divided between a Latin-American project and either Japanese-American relocation centers or aid for Japanese students.



Women war workers in Corpus Christi, Tex., leave tots at this G.F.S. day nursery.

Anking Hospital Closes

Word was received at Church headquarters just after FORTH for November had gone to press that St. James' Hospital, Anking, China, had been closed. This reversed the latest word received previously, which was that the hospital was open and busy, as stated in FORTH. Word of its closing came in a cable from Bishop Robin Chen in free China, who gave no reasons but added that Dr. Harry B. Taylor, head of the hospital, and his associate, Dr. D. V. Rees, were remaining in Anking.

St. Matthew's G.F.S. girls in Wheeling, W. Va., whip up a batter of cookies and candies for parish boys at camp.



In addition to their war work, members of the G.F.S. have many other projects such as making dolls' furniture like that shown below.



Thomas Edmund Dewey, Episcopal Bishop, will be New York State's next Governor.

Wide World

TWO Churchmen, one in the political field, the other in industry, take the spotlight this month—Thomas E. Dewey, forty-year-old, Michigan-born Governor-elect of New York State, and Henry J. Kaiser, America's miracle shipbuilder.

Mr. Dewey's political victory, which

CHURCHMEN IN THE NEWS

makes him a probable Republican candidate for the 1944 Presidential nomination, climaxes a meteoric career which began in 1935 when he was appointed special prosecutor to investigate organized crime in the Empire State. Two years later he was elected District Attorney of New York County. In 1938 he lost the election for the Governorship to Gov. Herbert H. Lehman by a narrow margin. He was graduated from the University of Michigan in 1923 and from the Columbia Law School in 1925, and is a communicant of the Church of the Heavenly Rest in New York City.

The time-shattering ship construction feats of Henry J. Kaiser, the Henry Ford of shipbuilding, have astounded the world. Already famous as the builder of Boulder and Grand Coulee Dams, Mr. Kaiser applied the methods of mass production to shipbuilding, a hitherto unheard of procedure. He, his wife and their two sons and a daughter-in-law were confirmed by Bishop Noel Porter of Sac-

ramento in the Outdoor Chapel of the Transfiguration, Lake Tahoe, Cal., in the summer of 1939, and he is now acting as Bishop Porter's Warden at Lake Tahoe. He was born in Canajoharie, N. Y., on May 9, 1882.

Henry Kaiser, whose latest shipbuilding record is vessel completed in four days.
Press. Assoc.



Re-Align National Council Departments

A realignment and change of nomenclature in National Council departments was adopted by the Council recently. In place of the former departments of domestic and foreign missions, Christian education, and social relations, there are now an Overseas Department and a Home Department. The finance and promotion departments continue, making four departments in all.

Domestic missions, education and social relations are now divisions in the Home Department, as are also the divisions of college work and youth.

Heads of the four departments are: Overseas, the Rev. Dr. James Thayer Addison, who is also the Council's vice-president; the Rev. Dr. George A. Wieland, Home; Dr. Lewis B. Franklin, Finance; Joseph E. Boyle, Promotion. The men already in charge remain as heads of the divisions: the Rev. Dr. Daniel A. McGregor, Chris-

tian education; the Rev. Dr. Almon R. Pepper, Christian social relations; the Rev. Dr. Alden D. Kelley, college work; the Rev. Frederick H. Arterton, youth. Dr. Wieland continues in charge of domestic missions.

The Council is omitting its usual December meeting, due to travel restrictions.

* * *

President Francis C. M. Wei of Central China College, in free China near the Burma border, is sorely troubled by the plight of many of his students who are cut off from their homes in occupied China or perhaps have been orphaned and made homeless by the war. Dr. Wei has just received from a Chinese friend an unexpected gift for the aid of students, \$30,000 in Chinese currency.

A subject which Dr. Wei seems to have been too modest ever to mention himself but which is known to be true is the fact that General Chiang Kai-shek has more than once asked him to become an ambassador to one or another country. Dr. Wei has declined and stuck by the college.

Rector Writes Carols

"Bethlehem," the joyous Christmas carol reproduced on Page 4 of this issue is one of eight tuneful songs published in a booklet entitled "American Christmas Carols," by the Rev. C. Russell Moodey. Thousands of Churchmen are familiar with these carols which have been used in many parishes throughout the country and have been broadcast over the radio.

Mr. Moodey, the author, is rector of Grace Church in Muncie, Ind.

* * *

When Governor Murray D. Van Wagoner wanted a thorough study made of the State institution for delinquent boys, known as the Boys Vocational School, Lansing, he appointed Bishop Lewis B. Whittemore of Western Michigan, chairman of committee.

* * *

An historic event took place in St. Stephen's Church, Coconut Grove, Miami, Fla., recently when Elizabeth Osceola, a young Seminole Indian girl was baptized. She is the great-great-granddaughter of Chief Osceola who led the Seminoles in their war against the United States from 1835-1842.

A War-Time Christmas Is a "Book" Christmas

Someone has said that war-time is a good time to read more books. And so FORTH presents herewith a wide variety of suggested books for your reading and gift list this Christmas.

Fiction

The Song of Bernadette by Franz Werfel. Viking Press. \$3. The story of a simple young girl and her spiritual adventure.

Look to the Mountain by Le Grand Cannon, Jr. Henry Holt & Co. \$2.75. An intimate portrayal of what daily existence was to those pre-Revolutionary American pioneers who first settled Maine, Vermont, and New Hampshire.

The Uninvited by Dorothy Macardle. Doubleday, Doran. \$2.50. The ghost story that is haunting the nation.

The Seventh Cross by Anna Seghers. Little, Brown & Co. \$2.50. A gripping story of freedom-loving men fleeing the Nazi terror.

The Cup and the Sword by Alice Tisdale Hobart. Bobbs-Merrill. \$2.75. A first-rate example of the family chronicle novel.

The Open Door by Floyd Van Keuren. Harper & Bros. \$1.25. The story of a man who found a way through to faith.

The Seed Beneath the Snow by Ignazio Silone. Harper & Bros. \$2.75. A novel of modern Italian life under the blight of Fascist dictatorship.

The Valley of Decision by Marcia Davenport. Chas. Scribner's Sons. \$3. A story of loyalty and self-sacrifice during seven decades of American family and business life, from the 1870's to Pearl Harbor.

The Day Must Dawn by Agnes Sligh Turnbull. Macmillan Co. \$2.75. A narrative of Western Pennsylvania during the Revolutionary War.

This Side of Land by Elizabeth Hollister Frost. Coward-McCann. \$2.75. A rich and melodic story of love and home and the American Way.

No Surrender by Martha Albrand. Little, Brown & Co. \$2.50. The story of a great Dutchman's quiet heroism under German occupation.

Apple in the Attic by Mildred Jordan. Alfred A. Knopf. \$2. A Pennsylvania legend which gives an excellent picture of Amish life.

The Shining Tree. A Christmas Story by Lucille P. Borden. The Macmillan Co. \$2.50. A story of Christmas kindness in the

hurrying New York of today.

Book of Uncles by Robert P. Tristram Coffin. The Macmillan Co. \$2. Whimsical and facetious sketches about uncles.

None But the Lonely Heart by Richard Llewellyn. The Macmillan Co. \$2.75. A picture of our time set in a London suburb by the author of "How Green Was My Valley."

Little Sister Su. John Day. \$2.50. A Chinese folk tale printed Chinese-fashion.

General

See Here, Private Hargrove by Marian Hargrove. Henry Holt & Co. \$2. Humorous account of an American private's life in World War II.

They Were Expensible by W. L. White. Harcourt Brace & Co. \$2. The complete story of our PT boats in the Philippines.

Storm Over the Land by Carl Sandburg. Harcourt Brace & Co. \$3.50. The story of the four Civil War years.

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Wartime Pilgrimage by Clifford P. Morehouse, Editor of *The Living Church*. More-

Bishop Herman R. Page (center), with Bishop Henry Wise Hobson of Southern Ohio (left) and Presiding Bishop Tucker, after his consecration as Bishop of Northern Michigan in St. Paul's Church, Dayton, O., recently. Bishop Tucker was the consecrator and Bishop Hobson preached the consecration sermon. Before his consecration Bishop Page was a chaplain with the rank of Lt. Col., and was secretary of the Chaplains' Training School at Cambridge, Mass. He formerly was rector of St. Paul's Church in Dayton. His father was the late Bishop Page of Michigan.





The Rev. Joseph Kitagawa (center) was ordained to priesthood in internment camp near Santa Fe, N. M., by Bishops C. S. Reifsnider (left) and S. Arthur Huston (right).

War-time Wonder: Prison Camp Ordination

Did an ordination to the priesthood ever before in the world's history take place in a military internment camp? The Rev. Mitsuo Joseph Kitagawa has been ordered priest while working in the camp of the United States Immigration and Naturalization Service near Santa Fe, N. M.

Bishop Charles S. Reifsnider, in charge of the Church's work among Japanese in the United States, Bishop S. Arthur Huston of Olympia, Mr.

Kitagawa's diocese, the Rev. C. J. Kinsolving, III, rector, Church of the Holy Faith, Santa Fe, and Canon R. S. Snyder, St. John's Cathedral, Albuquerque, provided a service which deeply impressed the entire camp population. Camp officials showed great courtesy and interest.

Mr. Kitagawa has been in charge of religious work in the camp and may possibly be paroled to take charge of a congregation in one of the Japanese evacuation centers.

house-Gorham. \$2. An informal travel book embodying Mr. Morehouse's observations covering his recent trip to England for the enthronement of the Archbishop of Canterbury.

Lee's Lieutenants by Douglas S. Freeman. Charles Scribner's Sons. \$5. This, the first of three volumes, tells of the Confederate leaders from Manassas to Malvern Hill.

In the Years of Our Lord by Manuel Komroff. \$2.50. A beautifully simple recreation of the times in which Jesus lived.

Sunward I've Climbed by Hermann Hagedorn. Macmillan Co. \$1.75. The story of young John Magee, poet and soldier, 1922-1941.

Last Train from Berlin by Howard Smith. Alfred A. Knopf. \$2.75. A news correspondent tells the effect of the Russian campaign on the German home front.

Van Loon's Lives by Hendrik Van Loon. Simon & Schuster. \$3.95. An account of highly interesting meetings with certain historical personages from Confucius to Thomas Jefferson.

The Story of the Other Wise Man by Henry Van Dyke. Harper & Bros. \$1. (Holiday Edition.) The moving story of

the Fourth Wise Man who was delayed twenty years in finding the King.

With Japan's Leaders by Frederick Moore. Chas. Scribner's Sons. \$2.75. An informal and revealing account of Japanese-American relations over the last two decades.

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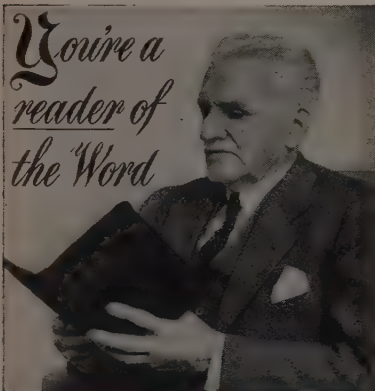
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The Duke of Windsor, Governor of the Bahamas, greets Bishop Spence Burton after latter's enthronement as Bishop of Nassau. (Stanley Toogood Photo.)

Chaplain of the recently sunk aircraft carrier *Wasp* was the Rev. Merritt F. Williams, former canon of the Cathedral of St. Peter and St. Paul in Washington, D. C. He was rescued.

* * *

Pearl Harbor gets its name from Pearl River and the river its name from the fact that for many years small pearls were secured from the oysters found in its bed.

* * *

Around the World

How the Episcopal Church is going forward with her task, and is adjusting herself to the needs and the opportunities she faces in various parts of the world today is told in a new pamphlet series, *Building the Church Around the World*, of which four titles have just been issued. Three of the pamphlets deal with the Church in Latin America: *Eden of the Americas* (Caribbean), *Land of Contrasts* (Mexico), and *Under the Southern Cross* (Brazil), and are 15c each. The fourth, *Beyond the Eight Horizons*, is on China and costs 25c.

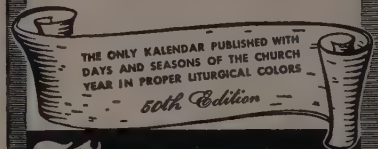
Each pamphlet presents in narrative form a contemporary picture of the Church at work in the area covered, together with a glance at the difficulties and opportunities looming in the days ahead. Pictures, suggestions for further reading, maps, and up-to-date statistics, all combine to make these pamphlets indispensable reading for alert Churchmen. Copies are distributed through the Book Store, 281 Fourth Ave., New York.

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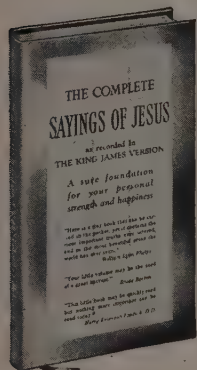
If a man love me, he will keep my words.

John 14 : 23

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Pennsylvania Views Progress

(Continued from page 13)

and in vocational training.

The House of the Holy Child has combined its work among Philadelphia's dependent and neglected colored children with that of the House of St. Michael and All Angels. It now provides long or short time care in foster families for boys and girls of all ages up to eighteen, accepts children for convalescent care and continues the work of the House of St. Michael and All Angels by caring for physically handicapped colored children in foster homes. It also accepts a few babies from Child Welfare Services for adoption. Last year it accepted 104 children for care, gave 44,237 days' care to 214 children from 197 families, discharged 52 children to their own families and relatives, and investigated 141 foster home applications.

One of the finest of all the diocesan institutions is the Hospital of the Episcopal Church in Philadelphia. Opened ninety years ago this institution has grown both in size and reputation until it now ranks with the best in the State. In a typical average year it admits more than 8,000 patients, treats about 125,000 out-patients, and delivers about 1,400 babies. It also conducts a School of Nursing whose enrollment is now increasing because of the war.

These are just a few of the many institutions which are bringing health and cheer and security to thousands of persons in the diocese. Among others doing effective work mention should be made of Christ Church Hospital, a home for women; the Church Home for Children; the House of Rest for the Aged; the Episcopal Academy, a secondary school for boys; Burd School for Girls; the Home of the Merciful Saviour for Crippled Children; the Sheltering Arms, a home for unmarried girls; St. Martha's House; the Galilee Mission, a rescue mission for men; and the Seamen's Church Institute, all in Philadelphia. In the suburbs are St. Agnes' House in Kensington and the Community House in Morrisville.

Directing the spiritual life and social welfare of the diocese is Bishop Francis M. Taitt who was consecrated in 1929 as Bishop Coadjutor of Pennsylvania and became its ninth bishop in 1931. Bishop Taitt has announced that he will retire in November, 1943, at which time Bishop Hart will become the diocesan.

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More than 1,100 persons attended this consecration service of the Rt. Rev. John Moore Walker, who recently became third bishop of the diocese of Atlanta. The service, at which Presiding Bishop Tucker was the Consecrator, was held in St. Luke's Church, of which Bishop Walker had been rector since 1931.

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The Saturday Review of Literature reports that Ambassador Grew is among the cross-word puzzle fanatics who work out the Double Crostics featured in that weekly. The Ambassador says that he was started on this "downward path" by Bishop Reifsnider in Tokyo.

"My First Christmas"

"That Christmas was the first time in my life that I really felt what happiness meant," a young Chinese student writes to Miss Alice Gregg, who was teaching at St. John's University, Shanghai, when the girl was a senior.

She grew up in a wealthy non-Christian family and she became a Christian while attending St. Mary's Hall, Shanghai. "I was a Christian in name for six years," she says, "but perhaps what Christmas meant to me then was mostly parties and gifts."

Then the war struck Shanghai. Suddenly, after a childhood and youth spent in the most comfortable surroundings, she found herself a refugee among poor farmers in a tiny village, with no family, no old friends, no fellow-Christians anywhere near, and Christmas coming on.

"Those country children knew nothing of Christmas," she writes, "so I thought I might do something for them. I gave them a simple party, gathered in the bright sunshine of our front yard. Each child had a few pieces of candy and a handful of peanuts. Then I told them the story of Jesus' birth. I told about the Shepherds and the Wise Men.

"So our party was not ended in one afternoon. They kept me busy for many days until I left. I shall never forget how happy those children were, and for me, Christmas was a deep reality for the first time."

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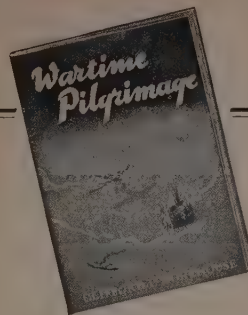
Emphasize Relief Fund

While suffering mounts higher all over the earth, Churchmen of deep sympathies are asking how they can help to relieve some of the world's tragic need. China suffers hunger and cold, and the Chinese Church has matchless opportunities for service. In Europe and in the United States refugees need food and guidance. In many lands "orphaned missions" are cut off from their normal support. Prisoners of war need ministering to. The Presiding Bishop's Fund for World Relief is the Episcopal Church's agency through which gifts may most effectively be made. The National Council and the Executive Board of the Woman's Auxiliary are asking that the Fund be remembered, especially at Christmas time.

* * *

Deaconess Margaret Peppers, who has accompanied the Japanese Church people from the diocese of Olympia to their present resettlement center near Minidoka, Idaho, and is continuing her varied work among them, has sent a request to the Woman's Auxiliary for forty United Thank Offering mite boxes. The people had to leave their homes at short notice and among many things left behind were their offering boxes. This must be the first time the United Thank Offering has received contributions made within a barbed wire enclosure.

"Bishop Informal" might be the title of the photo below. It is of Bishop Clinton Quin of Texas, new chairman of the National Youth Commission (succeeding Bishop Appleton Lawrence) and member of the National Council.



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Editor of *The Living Church*

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Once you begin reading this book you will not want to lay it aside until you have finished. Interesting and entertaining is the story of the man who was able to draw all types of men and women to him for the single purpose of extending God's Kingdom. There is a great deal of Church history in these pages, together with the accounts of the Bishop's early struggles in laying out and organizing what is now our National Council. Says Dr. LEWIS B. FRANKLIN, Treasurer of the National Council: "This book contains much of interest regarding the history of modern missionary work with interesting comments on important controversies within the Church."

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A young Shakespearian actor strolling along a Boston street one Sunday morning in 1888 was attracted to an Episcopal Church building by its architecture. As he entered the church he noticed the name of the rector, Phillips Brooks, on the signboard. The



The Rev. Walter E. Bentley

young actor had never heard of this preacher, then one of the country's greatest.

But before Phillips Brooks' sermon was finished Walter E. Bentley knew that he "had to go into the ministry." Within a few years he was ordained and after five years of missionary work in the Diocese of Central New York he was named assistant at St. Mark's-in-the-Bouwerie, New York City. This fall this man, who has done much to bring church and stage together, celebrates his fiftieth year in the ministry.

Thoroughly familiar with both Church and theater, Mr. Bentley set out, while at St. Mark's, to do away with the antagonism then felt by the Church for the theater and theater folk. In June, 1899, he organized a huge mass meeting in New York which was attended by leading actors, actresses and clergymen of the town. This was the birth of the Actors' Church Alliance, of which Mr. Bentley was the founder and general secretary for twenty-five years.

Still active at 78, Mr. Bentley, though retired, continues to travel and preach and work for actors.

FORTH—December, 1942



Bishop Karl Morgan Block reached more than 10,000 California Churchmen and women gathered in parish houses and homes when he broadcast over station KFSO recently for Every Member Canvass.

It was not until 1938, with the advent of the Jefferson nickel, that our most popular coin "got religion." Up until that time the nickel was different from other coins in the American monetary system because it did not carry the inscription, "In God We Trust."

* * *

Many well known Churchmen of today and of earlier years—Bishop Parsons, George Hodges, Theodore Sedgwick, A. L. Kinsolving, Bertrand Cocks, Bishop Nichols, Bishop Brent—appear in the pages of a distinguished Churchman's autobiography, *Warming Both Hands*, by Henry Rushton Fairclough (Stanford University Press, 1941, 629 pages, \$3.75). He was for forty years professor of classical subjects at Stanford, and for most of that time warden of All Saints' Church in the university town, Palo Alto.

* * *

Forward with FORTH. Hundreds of parishes throughout the country are renewing their group subscriptions to FORTH. Latest to send in their renewals include: Epiphany, Los Angeles, Cal.; St. John's, Memphis, Tenn.; Grace Church, The Plains, Va., and St. Matthias', Waukesha, Wis.

Among the 100 per cent vestries to renew are: Westover Parish and St. Peter's and Blissland, Roxbury, Va.; and Church of St. Giles, Upper Darby, Pa. Parishes with 100 per cent subscriptions who have renewed recently include St. Mark's, Upland, Cal., and St. Peter's, Perth Amboy, N.J.

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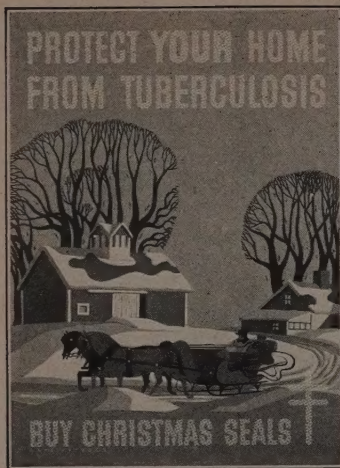
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Army-Navy Gifts Total \$485,000

The total sum given by the Church to the Army and Navy Commission this year was \$485,765.32, as reported to the National Council by Bishop Henry K. Sherrill, Commission chairman. Of receipts, the Commission expended to October 5 the sum of \$220,907, at rate of \$15,000 monthly.

This expenditure, Bishop Sherrill explains, covers all current expenses, equipment for Chaplains, literature, discretionary funds for Chaplains, and the subsidizing of work in certain war industrial districts.

Bishop Sherrill expressed the feeling of the Commission that additional intensive campaigns on behalf of the Commission's work would be inadvisable, but urged that the matter be kept constantly in the mind of the Church, as a work that must go on as long as the war lasts, and that will increase largely, if the Army is increased.

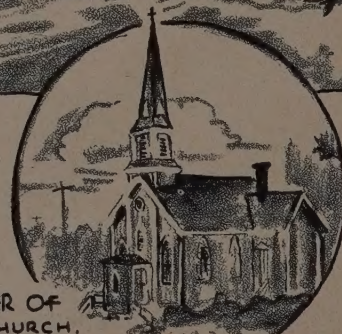
The National Council approved the Commission's plans, and authorized an appeal to the people of the Church, early in February, 1943.

FORTH QUIZ

Answers to questions on page 3.

1. Pennsylvania. Page 12.
2. Hawaii. Page 14.
3. About 900,000. Page 10.
4. Probably because they so seldom feel fit owing to their frugal diet. Page 15.
5. Bishop Arthur Selden Lloyd. Page 7.
6. George Washington and Robert E. Lee. Page 8.
7. In Mexico. Page 16.
8. Panama Canal Zone. Page 20.
9. They knit, collect scrap, have parties for service men, cook for men in camp, etc. Page 22.
10. In 1842 in England. Page 6.

RARITIES
 TWELVE SYCAMORE TREES
 IN THE YARD OF
 GRACE CHURCH
 PLYMOUTH, N.C.,
 WERE NAMED AFTER
 THE TWELVE APOSTLES
 THE ONE CALLED JUDAS
 WAS STRUCK BY LIGHTNING
 SOON AFTER PLANTING

THE BELL IN THE TOWER OF
 St JOHN'S EPISCOPAL CHURCH,
 THE OLDEST CHURCH BUILDING IN OREGON,
WAS TAKEN FROM A STEAMBOAT
 THAT CAME AROUND THE HORN

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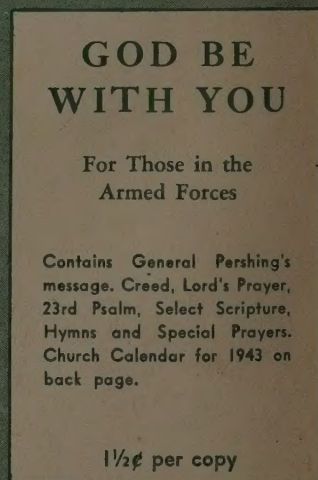
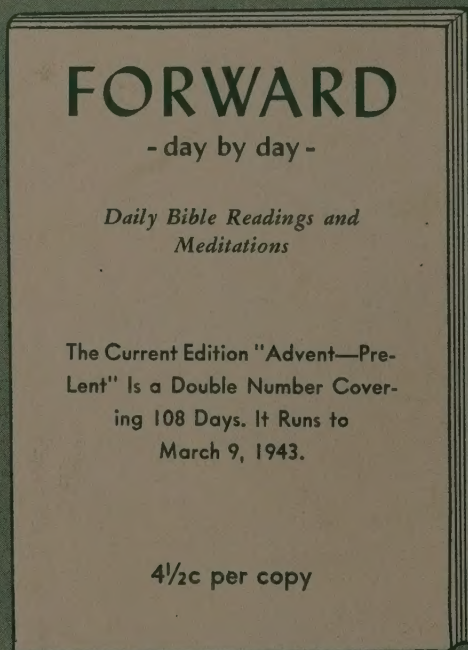
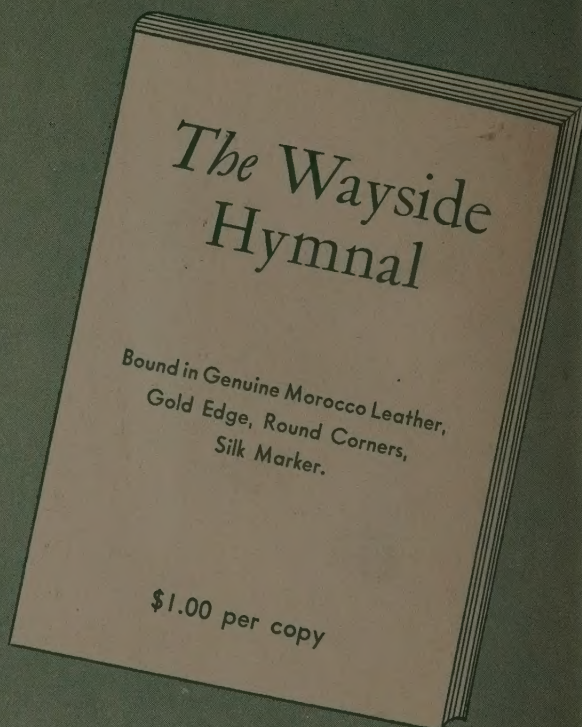
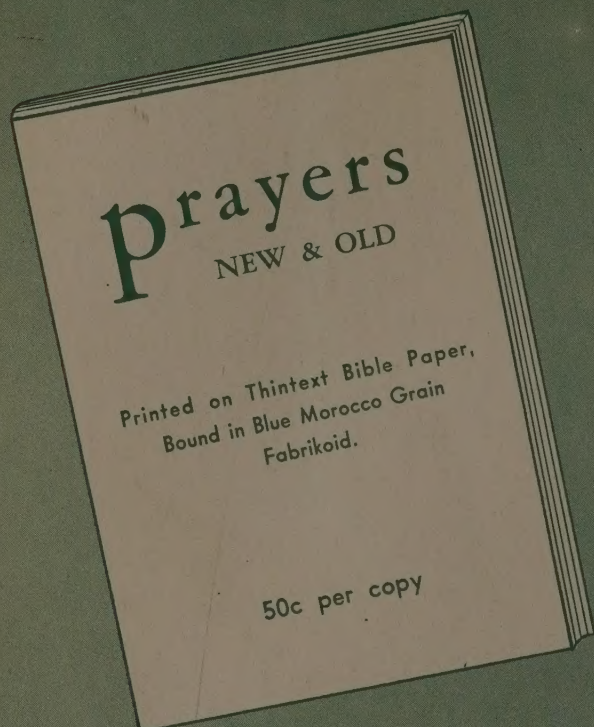
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